The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

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SPONTANEOUS GENERATION A DEMAND OF SCIENCE?

THERE was a time when the stars were believed to be essentially different from the "four elements" of this earth. Consequently, people who were unable to account for the sudden coming into existence of numberless animals of a lower order, thought that the celestial bodies animated the dust and transformed into new organisms the decaying matter of dead animals and plants or of anorganic substances. Thus St. Isidore writes: "Many have observed that bees are generated from the carcasses of oxen. In order to produce them, the flesh of slaughtered calves is pounded so that maggots are brought forth from the putrefying blood, and they then develop into bees. But properly bees are said to come from oxen, as hornets from horses, drones from mules, and wasps from asses."*)

However, since the brilliant experiments of Pasteur, Tyndall, and others, the following three axioms are universally acknowledged by modern biologists:

1. Omne vivum ex vivo (ex ovo). William Harvey, 1651.
2. Omnis cellula ex cellula. Rudolph Virchow, 1858.
3. Omnis nucleus ex nucleo. Strassburger, 1897.

In accordance with these principles Rosenthal †) explains his views of "equivocal generation" as follows: "In order to exclude with certainty any development of living beings in infusions or fluids that contain the substances necessary for their nutriment, two conditions must be absolutely fulfilled: receptacles and materials must be perfectly free from living beings and their germs, and the subsequent entrance of the same must be made impos-

*) Migne, vol. 82, p. 470.
†) Dr. J. Rosenthal, Lehrbuch der Allgemeinen Physiologie. Leipzig. 1901.

sible. But it is not easy to fulfill these two conditions. This is the reason why ever and again there are some who maintain that their experiments have proved primo-genesis beyond the possibility of doubt. But the very contrary must be asserted with so much the more emphasis: in all experiments that have been made with scrupulous care, living beings have never come into existence under the above mentioned conditions."‡) And again: "However we may vary the conditions of the test, it can always be proved that no new substances can develop, if no living substance is present. Therefore we can maintain with certainty that no one has been able to prove primo-genesis, the origin of a living substance from one that had no life."§)

Now, we should expect Rosenthal to infer that, since the laws of nature are supposed to have been the same from the very beginning, it follows with logical necessity that the first origin of life is not due to spontaneous generation. But this conclusion, which directly leads to the acknowledgment of a Creator, of a personal God, is emphatically denied by him as well as by other modern scientists. "All that we may legitimately affirm," Rosenthal continues, "is that under the conditions which have been thus far realized in experiments, this origin of life does not occur." "Living beings originated perhaps in quite another way and from quite another material than that which we use in our experiments. Hundreds and thousands of years were perhaps necessary for such an origin. Perhaps....."*) He concludes in a manner very characteristic of him and his scientific friends: "It would be superfluous to continue this enumeration of 'perhapses.' We must leave unanswered those questions which we can not solve with the resources at our disposal. We must be satisfied with ascertaining that we know nothing about the first origin of living beings on our earth, and we must wait to see whether the discovery of new facts in the future will fill up this gap in our knowledge."†)

As this is the view of modern scientists, who even presume to call "spontaneous generation" a "demand of science," we take special delight in recording at least one testimony that follows the dictates of unbiased logic. In his 'Introduction to a Theoretical Biology,' Reinke says: "If we assume that living beings are at all and in any way derived from anorganic matter, the theory of creation is in my opinion the only one that complies with the de-

‡) Rosenthal, l. c., p. 554.

§) l. c., p. 556.

*) l. c., p. 557. Rosenthal continues in enumerating a great number of such "perhapses," but the only "perhaps" referring to a Creator is not even mentioned!

†) l. c., p. 557. What modesty! Indeed, if one could forget Diogenes' torn and tattered garment, he should be inclined to admire such virtue.

mands of logic and causality, and consequently with a rational investigation of nature. I take creation to mean that at the beginning of time, when no living being of any sort moved on the surface of the earth, the first organisms came from the pre-existing conditions of the earth's crust through forces that were not contained within anorganic matter, but worked on it from without, just as iron and brass are turned into machinery by forces that are not a property of those metals."‡)

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THE NEW SCALE OF RATES OF THE CATHOLIC BENEVOLENT LEGION.

The Supreme Council of the Catholic Benevolent Legion announces in a circular just received, the adoption of a new scale of rates, for the purpose of establishing the order on a permanent basis; having discovered that the assessments heretofore collected were too low for safety.

A comparison of the new rates with the premiums charged by the Widows' & Orphans' Fund of the German Central Verein since reorganization, will show that these different charges are nearly identical, and both these institutions can now be considered as having established a proper foundation for permanent prosperity. Both will hereafter provide for a scientifically adjusted reserve: the Legion on the basis of the actuaries' table of mortality, with 4% interest; the Widows' & Orphans' Fund on the basis of the American experience table, with 4% interest. The difference between these figures is insignificant, and both tables are perfectly safe for either company.

The present members of the Legion have the option of either joining the new organization at their present age, by paying the corresponding rate, or at age of entry; in which case the reserve which should have accumulated during their time of membership, must either be paid in cash or charged as a loan against the policy, bearing 4% interest, to be paid in equal installments with the premiums. This latter method was adopted by the Widows' & Orphans' Fund and really is, theoretically, the correct one.

The Legion offers its members one accommodation however, which is the revival of the premium rate plan formerly practised by the regular life insurance companies, but long since discarded as creating too much dissatisfaction. Under this proposition a

‡) Biologisches Centralblatt. 1903, p. 176.

member is permitted to pay but half his premiums in cash, the other half to be charged against his policy, for which 4% interest a year must be paid. This looks very tempting on its face and is perfectly fair from a business point of view, but few members will anticipate its effects on their contracts and pocket-books.

For example, a man, age 50, joins for $1,000, at an annual cost of $38.48. He prefers to pay $20 a year, leaving $18.48 to be charged against his policy. After 15 years he has accumulated a debt of $277.20, reducing his insurance to $722.80. For that he must now pay $20, plus $11.09 for interest (4% on $277.20), making $31.09 for less insurance than he got the first year on the smallest payment made. "The more I pay, the less I get," is the way disgruntled policy-holders described that scheme to the writer, and as a man's earning power decreases with advancing age, it were more charitable not to permit him to assume unknowingly such a serious burden. Besides, the premium loan practically wipes out the reserve accumulations; so that such a policy holder merely pays for protection an ever increasing premium for a constantly decreasing benefit.

Besides these objections there is also the danger that a new member may determine the amount of insurance to be taken on the basis of the cash he can afford to pay, without taking the increasing interest charge into consideration. In other words, a man is apt to take more insurance than he can pay for in after years and will have to drop out when protection is most needed for his family. If the whole business were put on a flat cash basis, with the privilege of borrowing money later on, if needed, it were much better.

The circular is silent on some important points, such as terms of certificates providing for lapses, or how examination fees are to be paid, etc. However, the plan is an important step in the right direction, and it is to be hoped that the management of the Legion, in preparing the new certificates, will give the members all the benefits of the different options regarding the use of the reserve in case of lapse, which are guaranteed by the regular life insurance companies and also by the Widows' & Orphans' Fund.

THE REVIEW wishes the Catholic Benevolent Legion under the new system abundant success and feels hopeful that, with God's help, under honest management, it will become a prosperous and permanent institution.

PIUS X. AND FRANCE.

In concluding my paper on the religious situation in France, in THE REVIEW, vol. x, No. 45, I said: "Liberalism has been the scourge of Catholic France for the last one hundred years. It was Liberalism that made possible the triumph of Freemasonry; consequently, so long as the hope does not die out to save religion by means of liberal ideas and methods, things are bound to go from bad to worse. And that is what they are doing to-day. Unless the attitude of our Catholic politicians changes completely and a loyal return to a wholesome intransigency takes place, all is lost. Is such a return impossible? Who would dare to assert it?"

Since I penned these lines, events have answered my question. Not only may we assert the possibility of a return to a healthy intransigency, but we may even hope that it will soon come to pass, nay that, in a measure, it is already a fact.

What induces me to speak thus confidently is the already numerous acts and singularly luminous words of the new Pontiff whom God has deigned to give to His Church.

Pius X. reveals himself to us more and more as one of those providential men whom divine wisdom has prepared for the accomplishment of a great work. We readily understand to-day why he so long refused to assume the burden of the supreme pontificate. Not only was the humility of the Patriarch of Venice affrighted by the honors of that most exalted office, but his nature trembled before the immense task ahead, before the conscience of a bishop who could not for a moment bear the idea of accepting the tiara without assuming also its terrible responsibilities and the crushing burdens which render it so heavy. Pius X. is far from being a type of the prelate who has been so often described, whose ruling motto is: "Surtout ne me faites pas des affaires," i. e., don't bother me with difficulties to solve, responsibilities to assume, reforms to accomplish. He is not only not afraid of them, he seeks them and hales them before the august tribunal of his authority and conscience.

At the outset of his pontificate he started in to reform his household by brushing aside all formalities that might obstruct his personal activity or hamper his movements and, consequently, the supervision which he intends to exercise in his own home. He regulates the papal finances, reforms the Roman Congregations as his instruments in the government of the Church, suppresses useless offices, fixes salaries according to the amount of work each man performs; in short, he has taken the reins of government in to his own hands, in order to bring about rapidly and efficaciously the reforms which he contemplates.

These reforms were at once made public in their full extent,

not simply as projects, but together with the organs that were to realize them wherever they did not exist.

Pius begins his reforms with the House of God. His Motu proprio on the Gregorian Chant is promulgated and at once made binding for the City of Rome. All precautions are taken that it may not be in any way eluded; that, despite all objections and difficulties, the Pope be promptly obeyed.

Next came the Motu proprio on the Popular Christian Action, entirely and appropriately taken from the encyclicals of Leo XIII. and destined to call back to their duty all those who, under the name and authority of Leo XIII., had promoted all sorts of doctrinal novelties and withdrawn themselves from ecclesiastical discipline. By his wise counsels the violent controversy stirred up by the Bologna Congress ceased, the bishops of Italy authoritatively vindicated and assumed the direction of the popular Catholic movement and now see to it that the nineteen articles of the Motu proprio are observed.

One of the greatest cares of the new Pontiff is the appointment of the right kind of bishops. Of all the Roman Congregations he selected for this task the one whose dignity and authority is greatest and whose activity is surrounded by the greatest prudence and discretion,—the Holy Roman and Universal Inquisition. Candidacies for bishoprics in all those countries where the choice is not regulated by concordats, are to be henceforth examined by this Congregation.

For a long time the Sacred Scriptures had been attacked by innovators, and under the pretext of historical criticism the foundations of the faith were sapped. Pius X. has condemned the latest and most dangerous books of this kind and created new academic degrees for the promotion of biblical studies. He has confirmed and renewed the prescriptions of Leo XIII. in favor of the Scholastic philosophy, and, finally, has decreed the codification of Canon Law, taking appropriate measures to have this great work accomplished with all desirable guarantees.

Nor is this all. There are other reforms, all of which we can not here enumerate. There is, e. g., the visitation of all the churches of Rome and Italy, which will give rise to a number of general or local reforms. There is the fight against Revolution and Freemasonry, the defense of Catholic interests all over the world, and, last but not least, the difficult affairs of France.

Yet all this is but the exterior side of the Pontiff's action in the Church. Still more remarkable is the manner in which this action is exercised and the spirit that moves him in these numerous and arduous undertakings.

The most striking feature in the allocutions and encyclicals of

Pius X. is the supernatural breath that animates him, and the spirit of faith that manifests itself in his words and actions. There is more than doctrine and piety in his encyclicals, more than unction and warmth in his allocutions; there is the accent of a soul deeply imbued with faith, and which, without neglecting any light that reason or experience can give, counts above all on the help of God. Not to Peter alone were the words of Christ addressed: Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it; they are also addressed to Pius X., and Pius X. knows it. Listening to him, you can feel that he is not less assured of their force than if they had been spoken to him in person. This fact explains all the words and deeds of our present Pope. Not only does he know, as a theologian, that the Church can not perish and that she has a right to rely upon the help of God; not only does he believe this as a Christian, but he feels it and is conscious of it—a fact that stands out boldly and influences all his decisions and acts.

The consequences of such a state of soul are incalculable. Allow me to indicate but a few. In the first place, it baffles all the wiles of human policy and sidetracks the enemies of the Church, who, not having the faith, are unable to estimate this supernatural energy. The Pope continually slips away from them and confronts them with unexpected decisions, because the motive that inspires him is far beyond their range of vision or understanding.

What dread could they inspire in him who fears only God? By what artificial means could they influence one who seeks only the supernatural? The best fencing-masters are said to be easily put out by an inexperienced fencer who fights left-handed,—but it is worse for a politician who finds himself in the presence of a negociator who is ready to sacrifice everything, relying on help from above that can not fail.

The second consequence of the great spirit of faith animating Pius X. will be to force the adversary to fight the inevitable battle on the field chosen by the Church and under conditions where the Church can unfold her full powers, instead of the Church accepting battle under conditions chosen by the enemy.

It is a great mistake, indeed, to believe, as is frequently the case, that the Church must fight her enemies on their chosen field and with the arms they prefer. It is on the contrary, an elementary rule of warfare to force the enemy to give battle where he does not want to fight, and with weapons not of his choosing.

The Socialistic idea, the word "liberty," are the preferred field and weapons of our adversaries. No doubt, they have a powerful influence, since they flatter the evil passions. To show that the Church is not the enemy of what there may be legitimate in cer-

tain aspirations of Socialism, that she herself knows and practices true liberty, is certainly possible; but it will be impossible to preserve the of the word "liberty," thus understood, and of the Socialistic idea, thus clarified, over the multitudes, since their magic power is derived mainly from what we must eliminate from them.

Another fatal fallacy is the pretension that we must use the same weapons against the enemy which he uses against us. In the first place, our adversaries employ weapons which a Christian is not permitted to use, such as calumny, lying, fraud, even assassination. They make free use of these, besides employing such as may serve both sides. Thus our weapons are inferior to theirs. What a power do not calumny and lying exercise on public opinion? Hence, it is but fair that we also make use of the weapons of faith. Let us force the enemy to do battle on the field of religion and keep them there in spite of themselves. Let us apply religious principles, Christian ideas and words that have more than human power and are alone apt to counterbalance the formidable influence of evil passions and successful crimes.

What have we obtained by invoking in our favor the so-called rights of man and liberty? Nothing; a great many of us have even lost the remembrance of truth. Since everybody claimed them, the false dogmas of 1789 have finally become recognized as incontestable truths. Had we protested against them in the name of God and of Catholic truth, we could not have lost more than what they took away from us; while the people would know that there are other rights besides those of man, and that the Church will uphold the rights of God rather than those of the State.

Pius X. will force the Catholics of France to doff the armor of Saul and march against the modern Goliath with the sling of David. There is now no longer any question of maintaining, at any cost, the Concordat and the French embassy at the Vatican. Nor is it necessary to know what will happen if the Concordat be abolished, or at what cost the present condition of affairs might possibly be prolonged. In the mind of the Pope a violent persecution would be less baleful. And after all the concessions made, there is but one duty left: to defend the interests of immortal souls and the inalienable rights of the Church. All the rest must be left to God. "Deus providebit," is the answer of Pius X. to all who try to advise or tempt him.

In the presence of this firm and simple attitude, the enemy are already routed; they hesitate and keep silent. They are not yet quite ready to break off completely or to make the supreme assault. The time for that has not yet come. Other indispensable measures have yet to be taken, but they have become more diffi-

cult by the Non possumus of him whom they hoped to balk and surprise on account of his inexperience and candor.

Whilst the faith of Pius X. thus baffles the schemes of the enemy, it restores force and confidence to the faithful. Such a pope is an example for the bishops and all the faithful. A pope so staunchly relying upon God's help, who makes his faith in the promises of Christ the fulcrum of his actions and resistance, preaches faith more eloquently by example than he could by allocutions. There is in consequence a re-awaking of that practical faith which regulates life and inspires heroism. Under the guidance of such a pontiff the Church will experience a new impulse of divine life, that will enable her to resist all assaults. She will be strong, because she leans not on any artifice of human prudence or wisdom, but on superior elements that are within her and belong to her exclusively.

By himself assuming the task of a reformer, Pius X. has taken the wind out of the sails of the so-called reformers who, for some time, have caused trouble in the Church. By pruning the Lord's vineyard he will make the sap flow more abundantly in the rejuvenated vines. And this is the first cause of my hope, not only for the Church, but also for France. CHARLES MAIGNEN.

TOURNAI, BELGIUM.

(*To be continued.*)

BOOK REVIEWS AND LITERARY NOTES.

Die religiöse Gefahr. Von Albert Maria Weiss, O. Pr. Freiburg and St. Louis: B. Herder. 1904. Price $1.60.

Is religion in danger? The famous Dominican apologist, like ourselves, is very decidedly of the opinion that it is; he even thinks the danger is so great that if things remain as they are, we shall have to greet the next Pope with the sorrowful exclamation of the pseudo-Malachian prophecy: "Religio depopulata." The peril arises from what we in this country are wont to call Liberalism or Americanism, which is a tendency to accommodate the Church to the age, and whose tap-root is nothing else than the deification of man. In graphic language Fr. Weiss paints the present religious situation all over the civilized world, shows what the modern so-called science of comparative religions is aiming at; proves that atheism pure and simple must be the final outcome, and demonstrates the hollowness and danger of what is called "reform Catholicism." The religious danger, he concludes, is modern man himself; there is no conciliation possible between

his world-view and Christianity, and the only thing that can prevent the general sway of irreligion is the re-affirmation and re-assertion of the old, traditional, conservative faith and philosophy on the part of the select few who in this godless age still remain true and loyal Catholics. We shall probably have occasion in the near future to quote more extensively from this, by all odds the most important recent contribution to what every faithful Christian can not help considering the burning question of the day. We most urgently recommend its careful study to all our readers.

L'Histoire du Canada en 200 Leçons. Par le P. Ph.-F. Bourgeois, de la Congrégation de Sainte-Croix. Ouvrage orné de gravures, accompagné de tableaux chronologiques, et préparé pour les écoles, académies, collèges, etc. Librairie Beauchemin, 256 et 258 rue St. Paul, Montréal.

The title of this book explains its scope and purpose. It is a well written and, so far as we can see, thoroughly reliable school history of Canada, which may also prove serviceable to many who are not children, here in the United States, where the history and development of the Dominion is to the great majority a book sealed with seven seals.

——There has lately been established at Munich, Bavaria, a new high-class Catholic weekly review, to which we would call the attention of our German readers, especially among the reverend clergy. We refer to the *Allgemeine Rundschau, Wochenschrift für Politik und Cultur*, published since the end of March by Dr. Armin Kausen, whom we have already introduced to our readers on a former occasion as editor of that excellent monthly *Die Wahrheit*. The *Allgemeine Rundschau* contains sixteen double-column pages weekly and counts among its contributors some of the best Catholic writers of Germany. Its scope is fully as wide as that of this REVIEW and its spirit thoroughly orthodox. We are particulary glad to notice that Msgr. Baumgarten is keeping its readers well informed on ecclesiastical affairs in the United States. The subscription price, including postage, will not, we believe, amount to over $3.50 for this country, where we hope this excellent new periodical will find its due proportion of readers. We have no doubt any Catholic book-seller in America will gladly forward subscriptions. Dr. Kausen's address is: Tattenbachstrasse 1a, Munich, Germany.

——A first-class teacher and organist, who for years taught school in cities and country places; mastering both the English and the German languages; single, sober and good-natured, is looking for a school in the fall. Address: P. O. Box 66, Frontenac, Kans.

MINOR TOPICS.

Schools and School Boards.—A school is a means to a certain definite end: elementary, intermediate or higher education. According to different views, an elementary school may reach over into the pensum of what others call intermediate education, or the pensum of intermediate schooling may include subjects belonging to higher education; but all will agree that elementary education ought to lay the foundation on which to build any further development of knowledge. Fundamentals are: reading, writing, arithmetic, and, for a Christian, the elements of religion, catechism, and Bible history. To enable a pupil to read fluently, to write correctly, to solve common, every-day business problems, and to perform his duties towards God, his neighbors, and himself, is the pensum of an elementary school.

The purpose for which school boards are instituted is to devise means and ways by which schools, usually elementary schools, may obtain their end. Hence what a school board should investigate in the first place is the goal each school should reach. When that goal is established, the members of the board should examine the means most appropriate for reaching it. This seems to us the only natural way by which to proceed. But is it done? We have not yet found a single school board to proceed on this line. Too often we have heard the cry for uniform text-books, but never a cry for a fundamental plan in elementary teaching, though we have read about the adoption of non-Catholic manuals for Catholic schools, even of manuals that insult Christian belief. (Cfr., e. g., Woodward's Language Series, Advanced Lessons in English, page 138.)

Instead of adapting the manuals to the work laid down as the scope which a school should attain, we find more frequently that manuals are selected first and the school plan is then fitted to the books selected. Thus the *Catholic Columbian* of May 21st has the following:

"The Diocesan School Board is making an earnest effort to bring system and uniformity to the school work of the diocese. It takes time to do this, also much patience and generous co-operation on the part of the pastors and teachers. At present the board, with the help and advice of the teachers, is trying to secure a uniformity of text-books. Different committees of the Sisters have been appointed to examine certain books and branches of studies, and make a report to the board, and their judgment will be a powerful factor in adopting the text-books to be used. This is deemed advisable because those who are teaching every day certainly ought to be able to decide on the merits of a text-book, or at least give some practical idea about its fitness. The board will be cautious about hastily adopting or introducing any text-book until its merits are fully recognized and approved of by those who ought to know. After the text-books are decided upon, then will come the work of grading the school work. In this matter the teachers will again be consulted, and their opinions respected as far as possible. After one year's experience with the syllabus

given out for a trial, there certainly ought to be brought forward some wise suggestions for improvement or amendment."

Is that not putting the cart before the horse?

Church Music Reform.—In the June number of the *Messenger*, there is an excellent article on the much-disputed question of Pius X.'s Motu proprio on Church music, to which we would like to call the attention of THE REVIEW's readers. It is written by a competent man, Rev. L. Bonvin, S. J., of Canisius College, Buffalo, whose fame as a composer and director has spread even beyond the Atlantic.

What is to be admired in his essay is the calm, clear, judicial presentation of the question at hand in all its bearings and importance. We would like to quote the concluding words, as a solution, to many a pastor, of a troublesome knot. What in the world are we to do without the direction of the bishops? To rest on our oars entirely and let all things go as heretofore, would seem irreverent to the Sovereign Pontiff; owing to the wide-spread publicity of his pronunciamento it might puzzle the faithful. Are we then obliged to do something, inaugurate some reform now? Father Bonvin thinks so, and we hasten to give his view of the situation: "If after all that has been said, the writer of these lines were asked for his unauthoritative opinion as to what the individual has now practically to do, he would first state in general: In things of such a nature that their introduction would cause disturbance in the diocese or (supposing only one person takes up the matter), in his own parish, the individual may and should await the ordinations of the bishop; but in matters, the introduction of which will presumably not be attended by such effects, the individual may and should proceed independently. To be quite practical, therefore, we should moreover express our opinion to the effect that regarding the editions of plain song and the presence of women in the choir, the directions of the ordinary are to be awaited; but that in regard to the use of no other than truly ecclesiastical music, one should proceed without unnecessary delay and without any direct order on the part of the bishop, however, to the best of one's knowledge and in a prudent way. The same obtains in the observance of the rubrics regarding music, e. g., that the liturgical text should not be curtailed; that the introit, gradual, etc., should be sung or recited. The introduction of these reforms will not cause any disturbance; it will at most, when heard for the first time, occasion some surprise, but no ill will. And should one in authority not allow the organist to act according to the rule given, the latter is not to blame; the whole responsibility rests then on the superior."

A reverend subscriber, to whom we are indebted for this note, writes: "I've tried to follow the advice given and found no trouble in introducing the recital of the whole text, and it did me good to hear it. A little inspection of the choir loft showed me some things needing a reform which must come gradatim. Suppose we all tried this much now; how well prepared would the ordinaries' letter find us!"

Carmen Saeculare.—On June 3rd the class of 1907, at Smith College in New York, gave an interesting presentation of the Carmen Sæculare as is it supposed to have been given over nineteen cen-

turies ago in the reign of Augustus Cæsar. The performance took place in the students' building of the college, and was under the direction of Prof. J. E. Brady of the Latin department. With the exception of one melody, which is the oldest recorded, and dates from 500 B. C., all the music for the occasion was composed by Professor Sleeper of the music department. It was based on the untempered scale, and in rhythms, intervals, and instruments, strove to reproduce exactly all that is known of ancient music. The stage-setting suggested the Palatine Hill, where the rites were originally celebrated, having a background of green boughs, with panels of the statues of Diana and Apollo.

The performance opened with the invocation to Apollo and address to the chorus found in Horace, Ode IV., 6. Following this came the "sacrificial ceremony," or offering sacred cakes on the altar fires, to Apollo and Diana, with prayers by Augustus and Agrippa, accompanied by sacred music. The "Carmen Sæculare," a hymn composed for the original occasion by Horace at the request of Augustus, as presented at Smith College, was sung by a chorus of fifty-four members of the class of 1907, twenty-seven dressed as boys and twenty-seven as girls of Roman patrician families; while the instrumental accompaniment, which really came from behind the scenes, appeared to be afforded by an orchestra of pipes, trumpets, and lyres at a slight elevation in the rear of the stage. The hymn was sung antiphonally by the boys and girls from opposite sides of the stage; and it was divided into two parts by the interposition of some evolutions of a sacred dance performed by ten members of the chorus and led by the chorus leader.

The whole presentation was one of unusual interest, because it was, in all probability, the first time that the attempt has ever been made anywhere to give a realistic revival of one of these ancient festivals.

"Dead Laws."—The Yale *Law Journal* publishes a long article by Charles G. Morris, attorney-at-law, giving the results of an investigation of the dead or inefficient statutes of the State of Connecticut, which have not been repealed. Altogether 104 such statutes are pointed out, of which 5 are classified as "the expression of the sentiment of a portion of the community," such as the illegal practices at elections act; 22 under "local nullification," such as the military commutation tax; 14 under "universal infringement, the act merely expressing a sentiment as to what the law ought to be," such as the act against profanity and cursing; 22 under "infringement may not be discovered, save under exceptional circumstances," like many of the game laws; 14 under "weak machinery of enforcement," such as the act against posters on trees; 13 under "legal loopholes making escape easy," such as the "political agent" law; and 14 under "action left in hands of the individual," such as trespass by chickens.

The article asserts that one session of the State legislature "might well do nothing but repeal or amend all the acts which are not capable of enforcement."

Dead or inefficient laws are numerous in the statute books of every State in this Union. Nor are they all superannuated relics of by-gone days. Hardly a legislature meets which does not

burden the codex with some "law" or other that is introduced and passed for political purposes only. There is no intention to enforce it, and it is never enforced. In consequence we have learned to obey or disobey any law according to our good pleasure, with an eye upon its punitive provisions and their probable enforcement. There is little or no respect for the law as such. Nor is there any effective remedy for this demoralizing condition of affairs under our present political system. If all "dead laws" were cut out to-day, in Connecticut or Missouri, or any other American commonwealth, the next session of the legislature would bring forth a new crop.

The First American Republic.—The exposition now being held in St. Louis brings almost forgotten bits of American history back to mind. Most people suppose that the United States was the first republic on the Western Continent: instead, the first one was the republic of Louisiana. This territory, as everyone knows, extended from the Gulf of Mexico to Canada on the north, thence westward to the Pacific, curving around what was then called California. When France ceded Louisiana to Spain in 1764, the colonists strenuously objected to their new owners. They sent a delegate to Louis XV. protesting against the change. The King sent this delegate back with orders to his former subjects to submit. This they refused to do. A rebellion broke out, and on the night of October 28th, 1768, the colonists seized New Orleans with the French forts in the neighborhood, and declared a republic. Nicholas Chauvin de Lanfrenière was named president, or protector. The Spanish Governor, who had but just arrived, deserted the field and sailed for Havana. This republic lasted for nine months; then Spain sent over twenty-four ships and two thousand men, and the colonists saw their government overthrown. The president and four of his chief supporters were ingloriously put to death. Thus ended the first American Republic.—*Ave Maria.*

Automatic Preachers.—The church which is too poor to pay a living salary to its minister, is a subject of solicitude at the conferences of every denomination. The N. Y. *Evening Post* (June 8th) commends to its needs the system inaugurated by the Jersey City church which has its services conducted by phonograph. According to report, the machine gave out the hymns, led in song and prayer, preached a short sermon, and dismissed the congregation with a benediction. "There is no reason"—thinks our contemporary—"why the principle should not be indefinitely extended. The devout but humble congregation will doubtless be as much edified by the reproduction of sermons by some of the great city's pulpit orators as the ingenuous youth who, lacking the price of theatre seats, drops his penny to hear the latest popular song 'as sung' by the footlight favorite. On the familiar maxim of Wesley, the Devil should not be allowed to monopolize a simple and cheap method of bringing a large public within earshot of a voice which it costs too much to hear in the ordinary way. Sermons on wax cylinders may yet become as regular an article of commerce as hymn-books."

Catholic pastors, however, can not be displaced by automats, be-

cause they are more than mere preachers—shepherds of souls and administrators of divine grace.

——Under the caption, 'The Widow's Mite and other Psychological Phenomena,' Dr. I. K. Funk has gathered in book form a mass of facts in favor of Spiritism. It seems to Father Northgraves of the *Catholic Record* (No. 1338), who has studied the volume carefully, that Dr. Funk has devoted a great deal of space to profitless writing. "The scientist may be useful in helping us to detect the base from the genuine in spiritistic séances. But to deny the possibility of the demon working in the world at all is to sacrifice facts to preconceived opinions or theories. Dr. Funk has given much time to mediums, is conversant with the writings of spiritists such as Russell, Crookes, Zoilucur, etc., but he is not prepared to admit with Dr. Myers that after deducting all that is fraudulent and misleading in spiritistic phenomena, and attributing all possible to subjective faculties, there still remains sufficient to justify sure belief in actual physical communication with discarnate spirits. The doctor does not state his reason for this contention. Believing in the Bible and admitting, we presume, its record of a witchcraft and of diabolic possession, he can not deny the possibility of all this. What strikes us is that he should have any doubt on this matter at all."

——The *Independent* (No. 2897) takes a more sensible view than many of its Protestant contemporaries of a subject which has recently been discussed somewhat acrimoniously in a portion of the American press:

"Those who wish to be presented to the Pope must kneel—such are the fresh instructions. That is all right, but those of us who do not care to kneel to any man are under no obligation to be presented. There must be rules of etiquet in all courts, to which visitors shall be required to submit, and the courts have the right to make their own rules." Only it "can not quite understand why any mere man should want his fellow-men to kneel to him."

Catholics do not kneel to the Pope as a "mere man"; the reverence they show him flows from their firm belief that he is Christ's Vicar on earth. Those who can not share this belief have no business to molest the Pontiff.

——Here is a timely contribution to the ever burning subject of the anti-Christian character of Freemasonry, from the columns of the *Western Watchman* (xvii, 31):

"The organ of the Freemasons in this State is the *Masonic Constellation*, a very vulgar anti-Catholic sheet. It is the boast of the Freemasons in this country that, unlike their congeners in Europe, they do not assail religion and respect all Christian creeds. A poem in the last number is entitled, No Purgatory, and gives a very unrhythmical, ungrammatical description of the visit of a Pope to Hell and Heaven; his rejection by St. Peter as an infidel, and his banishment from Hell as a man 'who had eaten his God and feasted on his flesh and blood,' and who would, perhaps, take it into his head 'to eat up the Devil.'"

——According to *Les Missions Catholiques* (No. 1825) the counties Cothea (?), Cascade, Fergus, Sweet Grass, Yellowstone, Carbon, Rosebud, Custer, Dawson, Valley, and Park in the State of Montana have been erected into a new diocese, that of Great Falls or Bittings (Billings?), and the Rev. Mathew Lenihan has been appointed as its first bishop.

The lately established Diocese of Baker City, Oregon, with its baker's dozen of priests, seems to have trouble enough for three; the new diocese of Great Falls will not even have a baker's dozen of priests. To judge from appearances, episcopal bees seem to be multiplying more rapidly in proportion than the Catholic population.

——Huxley was fond of reading the 'Summa' of St. Thomas. At page 142 of his 'Science and Morals' he says of the Angelic Doctor: "His marvelous grasp and subtlety of intellect seem to me to be almost without a parallel." And in conversation with Wilfrid Ward, he remarked: "Aquinas' bust on the Pincian Hill shows a combination of a singularly simple and devout heart, with a head of very remarkable capacity. He got his premises from his heart, and reached his conclusions through the admirable logical force of his intellect."

——It is impossible to exaggerate the services rendered to souls and to the Church by the religious orders. And in these days when the Devil is spreading his infernal hatred of the orders, and seeking every where to weaken and suppress them, it is all the more important that you should associate yourselves closely with the Vicar of Christ in their defence, and that you should entertain a high esteem for all who live up to their rule, and to the standard set before them by their holy founders.—Cardinal Vaughan, 'The Young Priest,' p. 130.

——It may be a very meritorious deed to take a Protestant friend into a Catholic church. In Cardinal Vaughan's posthumous work, 'The Young Priest,' we read (p. 151): "The Eucharist not unfrequently makes itself felt by persons who come into its presence. I have myself known several cases of Protestants who have received the gift of conversion through the sensible and overpowering influence of the Blessed Sacrament, when they had come into our churches."

——"As the *Catholic Citizen* remarks, it is not so much Catholic news that Catholics want, as the Catholic standpoint."—*Monitor*, lviii, 9.

And yet, when we advocate the establishment of a Catholic daily press, we are told that it is not so much the Catholic standpoint that our people want, as the news.

——"The Most Rev. Archbishop of Philadelphia, a few days ago said that the Knights of Columbus were not 'a Catholic organization' but 'an organization of Catholics.'"—Father McKernan in the Wichita *Catholic Advance* (v, 9.)